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THE WAY SINNERS ARE SAVED.

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In whom we have redemption through His blood, even the forgiveness of sins. *Colossians* i: 14.

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In whom is emphatic. Our redemption is not of ourselves. We are not self-redeemed. We have not purchased it by our merits, nor gained it by our powers, nor inherited it by birthright. Christ is our Redeemer,

and salvation is His free gift. The additional clause in the parallel passage of Ephesians, *according to the riches of His grace*, only makes the expression that this redemption is wholly gratuitous stronger, and asserts in the most emphatic manner, that it is a most extraordinary exhibition of sovereign mercy. It is free grace, and free grace abounding — free grace in abundance — riches of grace — as seen in the provision made and in the accepting of us poor sinners without any merit of our own.

The word *redemption* means deliverance in general, but when used to express the work of Christ for us sinners, it always means deliverance by ransom.

Through His blood then is emphatic. Our redemption is not by power, nor by truth, but by blood. The price paid for our ransom was the blood of Christ when He died a sacrificial death. The words *in whom* are explained by the words *through His blood*, that is, by means of His blood.

The forgiveness of sins explains the nature of the redemption which is through His blood. The prominent idea here is that forgiveness is the immediate and great end of expiation. The whole benefits of redemption are, however, manifestly included in the forgiveness of sin. That there is a way in which sinners such as we are may be saved, and that their redemption is by the blood of Christ is the great doctrine taught in this text.

We understand Redemption to be the deliverance of the penitent and believing sinner from the guilt, pollution, curse and dominion of sin through Christ in such a way as to do no violence to Infinite Holiness and Justice. How to be saved is the greatest question any human being can consider. And it is a question no reflecting person can, or would desire to avoid. It is one that our consciousness of existence, love of being, and desire for happiness, mingled with a sense of sin, forces upon every one of us. The doctrine here and of the whole Bible is, that there is no way for us to be saved but through Christ. "*In whom we have redemption, even the forgiveness of sins.*" *In whom*, then it is not of ourselves.

I. *Redemption is possible only through the blood of Christ, because sin cannot be left unpunished.* Sin cannot be treated with impunity by a holy God. The judgments of God may be delayed. Sentence against evil works may not be executed immediately; bnt sin cannot be let go without retribution. "The soul that sinneth, it shall die"—must

die its own death, or die by an accepted surety and substitute. Sin must be punished or atoned for by an able accepted Mediator. We know of no exception to this in the universe of God. Speaking with reverence it may not be too much to say, that it is impossible even for omnipotence to regard sin with impunity. For this would involve a moral contradiction — would be incompatible with the nature, government, providence and covenant of God with His creatures. 1st. It is reasonable to suppose, and the Bible declares it is so, that sin cannot dwell in the presence of God. It is the abominable thing that He HATES. He is ANGRY with the wicked. He is a consuming fire toward all the workers of iniquity. The perfections of the Supreme Being, the laws, exercises and attributes of all holy beings are set against sin. The abyss of all plagues is the curse of the Almighty. 2d. It is equally incompatible with the Divine Government for sin to pass without reproof and punishment. God is the Supreme Lawgiver. He is as Supreme in ruling as in creating the world. His will is the law, and his glory the end of all things. The whole universe is dependent on Him for its existence and its well-being. All His works prove that He is a Being of law and justice. He must be obeyed. His commandments must be observed. But sin is rebellion against Him. It is an attempt to throw off all allegiance to Him. It is a revolt against Heaven. "It is a want of conformity unto, or a transgression of the law of God." And if sin could be treated with indifference, or neglect, or be suffered to go unpunished, it would destroy the dependence of the creature on the Creator. But this is plainly impossible. It is an atheistical absurdity to think of a creature setting up absolute independence of its Creator. The necessary relation, therefore, of creatures to the Almighty Creator proves His right to their obedience, and compels Him to punish their disobedience. He is bound in good faith to all holy beings, and as the Supreme Ruler of the universe to exact obedience to His laws, and to punish disobedience. 3d. The *Righteousness*, as well as the *Supremacy* of the Divine Government, then, requires the punishment of sin. God is absolutely holy, perfect, just and good. The judge of all the earth doeth righteously. He sitteth on a throne judging rightly. He deals with all His creatures according to their real character, and upon the principles of Eternal Rectitude. As a righteous Governor, then, He must make a difference between evil-doers and the obedient — between those that serve Him, and those that serve Him not. He cannot, therefore, allow sin to go unpunished. If any sin is allowed to escape, God would be either a weak, inefficient or wicked Ruler, and the happiness

of every virtuous being in the universe would be in jeopardy. If sin is regarded with impunity there is an end to all Government. There would then be no distinction between right and wrong. But we know there is a distinction. The sentiment of mankind as well as Revelation acknowledges this distinction. History, the Holy Scriptures, observation, and experience teach that sin as such is punished, at least in part, even in this world. This partial punishment of sin in the present world is proof, 1st: that sin deserves and must receive punishment; and 2d, that as its punishment is not complete in this life, so there must be a hereafter, where full justice will be executed upon the incorrigibly wicked. If transgressors are not punished, then ingratitude, rebellion and enmity are as acceptable to God as the virtues of saints — then a principle is allowed that defies divine wrath, and threatens destruction to the throne of God, and hurls desolation and wretchedness through the universe. The Scriptures of God teach us, on the contrary, that there is a radical difference between the righteous and the wicked — that the godly are happy; *but that the ungodly are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish. The wrath of God is revealed from heaven against the unrighteousness of men. The Lord will rain upon sinners fire and brimstone, and a horrible tempest, because he is the righteous Lord who loveth righteousness.* As a judge, therefore, with whom there is no iniquity, He will determine the final state of all men, according to the deeds done in the body, by recompensing to some eternal happiness, and to others eternal tribulation. "For the hour is coming in the which all that are in the graves shall hear the voice of the Son of Man and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." And they that are on His left hand, who are of the resurrection unto damnation "shall go away into everlasting punishment; but the righteous into eternal life."

4th. The history of Divine Providence is but little else than an illustrated series of the Divine displeasure against sin. The expulsion of fallen angels from heaven and of fallen man from Eden, and the curse on man, and on the ground for man's sake; the deluge, the destruction of the cities of the plain, and the dealings of Jehovah with His ancient people for their transgressions, and above all, the sufferings of His own Son — His agony and death on the cross — all these facts prove that sin is so heinous in the sight of God, that it has been, now is and must be

punished. It was not overlooked in the highest intelligences of heaven. It was not let go unpunished in man in his primeval state when the fragrance of the Almighty's hand was still upon him, and he was fresh *in the image and after the likeness of God.* The old world did not sin with impunity. God's own chosen people, the seed of Abraham, were not permitted to go on in sin without punishment. God's own children are now often smitten for their forgetfulness of Him and ingratitude. He chastens them as a father chastiseth his own son whom he loveth. And His own well beloved Son, who knew no sin, when he became a sin-offering for us, was *bruised* and *wounded*, and died on the cross as a victim to Divine Justice. And in all this, we have the strongest possible demonstration that sin cannot go unpunished. The soul that sinneth, it shall die.

5th. *The Creator's covenant with His creatures requires the punishment of sin.* We may illustrate the Creator's covenant with the creatures of His universe by the case of Adam. Obedience on his part would have secured life, but disobedience was to be recompensed with death. If man had kept the law of God, which he was then able to do, he would have been confirmed in a state of holiness, as angels and saints and the inhabitants of planets that have never sinned, are now; but he did not keep the law of God. By sin the covenant was broken, the forfeiture was justly incurred, and man fell under a dispensation of wrath. And under the Gospel dispensation the principle is the same as to the bearing of the covenant of God with us His creatures. Thus, upon repentance towards God and faith in Christ, and obedience to the requests of the Gospel, we have the promise of eternal life as the gift of God. But except we repent we must perish. Except we believe on the Son of God, we can not be saved. *He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.* There is then a double necessity that sin be punished: one arising from the nature of God and the rectitude of his government, and the other from His covenant with His creatures. Every law — physical, mental and moral — in the universe calls for the punishment of transgression. The Divine veracity is pledged to all the laws and creatures in existence, both for the fulfilment of His *promises* and of His *threatenings.* Nor can it be supposed for one moment that there will be *more faithfulness* in the fulfillment of the one than of the other. If Adam had kept the law of God perfectly, for example, would he not have had a right to claim eternal life, and would not the righteous Judge have been faithful in bestowing it upon him according to His promise? And, if we, being truly penitent for

our sins, believe on the Lord Jesus Christ, have we not a claim — a claim authorized by sovereign grace upon the faithfulness of God to fulfill His promise *graciously* made to us in the Gospel of His Son? And is it not equally right and equally certain, that the faithfulness of God to His law, and to His justice, and to the rights, happiness and character of the pious and good, requires that His *threatenings* against the impenitent, unbelieving and wicked shall all be fulfilled? Is there any more reason to cavil at the fulfilment of the Divine record which tells us that "he that believeth not shall be damned," than there is to argue against the other part of the same Divine testimony, that "he that believeth and is baptized shall be saved?" Certainly not. The guarantee of the Creator and Supreme Governor for the execution of the one is just as strong — the very same — that it is for the execution of the other. The Divine character is equally committed to the fulfilment of both His promises and threatenings. And accordingly the whole Bible recognizes a distinction between the righteous and the wicked. The Bible is plain and full as to the division of mankind into two classes. According to it there are but two classes, the godly and the ungodly — the saved and the lost — Heaven and Hell. There is then no way by the mere exercise of a sovereign prerogative to let sin go unpunished. The law knows nothing of forgiveness. There is no mercy for transgressors in all its enactments. Its proclamation still is: "The soul that sinneth, it shall die."—"The wages of sin is death."—"Without the shedding of blood, there is no remission of sin." Is there then any hope for sinners? Is there no expedient by which God may be just and yet the justifier of them that believe? Blessed be God, there is such an expedient. It has pleased Him to accept a surety in our place, to accept as our surety Him who had a right to take our place, and on account of His sufferings and death, sin may be pardoned consistently with His holiness, and with the rectitude of His government, and with the happiness of his creatures. The wages of sin still is death, but THE GIFT of God is eternal life through Jesus Christ. His blood is shed, and it cleanseth us from all sin.

II. The Divine remedy for sin is redemption from it by the blood of Christ. *In whom we have redemption through His blood, even the forgiveness of sin.* According to the Scriptures, the Son of God rendered such an obedience as fulfilled the precepts, and such suffering as met the penalty of the Divine law, and by thus satisfying its claims, removed every obstacle or obstruction on the part of God to the exercise of mercy, and also to secure eternal life to as many as believe in Him.

In whom we have redemption, through His blood, clearly asserts the doctrine of substitution. The guilt of believing sinners being transferred to an *able*, a *voluntary*, an *accepted* surety, their responsibility attaches to Him, and they are released. By the atonement of Christ, the righteousness of God is displayed in the punishment, and His grace in the pardon of sin. 1st. Justice requires that the law be maintained, and that in order to this, its violations must be punished. *Provided*, therefore, this end is gained, that every "transgression and disobedience receive a just recompense of reward," justice has no further demand. The reason why, in all ordinary cases, her stroke lights on the person of the offender, is, that in all such cases, there is no other way of punishing the offence. There is no one who has a right to assume the offender's place — no one who has a right to lay down his life in his stead. There is no accepted, able and voluntary surety to take the offender's place in law. Now Justice quarrels with the sinner on account of his sins, and the moment his *guilt* is separated from his person, that moment he is released from obligations to punishment. If sin, then, which is the cause of sentence against us is arrested, separated from us, and punished to the satisfaction of Divine Justice, *then* we are free. And this is precisely what takes place with those that believe in Christ, who are justified by his righteousness. The same homage is yielded; the same rights asserted, the same testimony against sin exhibited, the same vengeance executed in the obedience and suffering of a surety who had the right and power to assume the principal's place, as in the obedience and suffering of the principal himself. It is thus that expiation of sin by an *accepted*, *able* and *voluntary* surety is agreeable to the nature of Divine Justice, and furnishes a proper and sufficient ground for the forgiveness of sin, and yet in perfect harmony with the holiness and happiness of the universe.

2d. Observation gives a strong confirmation of this doctrine. The principle of substitution in the discharge of obligations by the intervention of a surety, is interwoven with the very texture of the human mind, and with all the operations of human society. On the one hand, the wisdom and integrity of an agent, are for the advantage of the principals; and on the other hand, they must reap the fruits of his folly and of his faults. The names may be changed. The terms substitution, imputation, expiation and forgiveness, may be exchanged for others; but we know of none that are so proper; and yet the facts and principles which they represent must remain. It is impossible for us to deny the thing that is meant by the imputation of sin. And this will be

still clearer from our next remark, which is, 3d. That the Divine proceedings in the history of our race are an ample confirmation of this doctrine of substitution. It has pleased God to deal with and manifest himself to our race always by the agency of representative men. The fall of our first parent, who, as our surety, head and representative, transgressed the covenant of his God, *brought death into the world and all our woe.* Paul expressly declares in another epistle, that *in Adam all die;* for in *him all have sinned. So in Christ all shall be made alive.* And in the history of the Hebrews, their rulers are regarded as the heads and representatives of the people. For David's sin the people were slaughtered as sheep, and for Josiah's piety, they were preserved long after they had become wicked. And in baptism, parents and godparents stand as *surety* for their children. *God has revealed himself as a jealous God visiting the iniquitiy of the fathers upon the children, unto the third and fourth generation of them that hate Him, and showing mercy unto thousands of them that love Him, and keep His commandments.* And is it not a well known matter of fact that the vices of parents are entailed in the feebleness, the deformity and moral defects of their offspring for generations, while the virtues of the godly are a heritage to their children's children? The lessons of our streets and hospitals are proofs of the imputation of sin. The vials of Divine wrath are poured out even to this day upon the posterity of those that betrayed and shed the innocent blood. He has given blood to drink to the children of those who shed the blood of his saints. A retributive providence tracks out sin, and strikes home its judgments on its trail all over the world. Even now while I am speaking, thousands of Adam's children incapable of moral action, idiots and infants, together with multitudes of the brute creation, are withering in agony and sinking in death, the victims of Adam's curse, though not by any personal agency partakers in his crime. The world is full of the *imputation of sin.* The principle of substitution and representation runs through the whole course of the divine dispensations to us. Moral and personal qualities and acts are not transferable, but they may be imputed. Imputation lies in transferring to a surety, not the qualities and acts themselves, but their legal connection and consequences. The transfer is one of *obligation and right*, not of personal qualities. The transfer of personal qualities and acts themselves would destroy the vicariousness of the atonement. The believer's personal demerit forever remains his own, while the consequences of his guilt — obligations to punishment are borne by his glorious substitute. This point may be more clearly apprehended by an

illustration. It will be forever true that Peter denied his Master, whether he ever was a Pope or not. That act was Peter's and never can be any body else's. But it is just as true that Jesus made atonement for the guilt of that act — that is, He took the obligations of Peter to punishment incurred by this sin. It will therefore be forever true that Peter repented, was forgiven and is a sinner saved by grace — saved through the blood of Christ, according to the riches of His grace. The Gospel then does not lead to licentiousness. It proves our faith by our works. The principle of substitution is so familiar in the various departments of human society that it is overlooked. It is not objected to on any other subject than this of salvation. But all cavils must be silenced. The Word of God speaks plainly and with supreme authority. *In whom we have redemption through His blood, even the forgiveness of sins. The Lord Jesus, His own self bore our sins in His own body on the tree. Jehovah laid upon Him the iniquity of us all: made Him to be* SIN *for us, who knew no sin; that we might be made the righteousness of God IN HIM.*

But fourthly. The finding that a vicarious atonement is consistent with the divine government, establishes only one essential point, while another essential point remains to be settled. True, a vicarious atonement may avail for the pardon of our sins, but *where* is this atonement? WHO can make it? Is there any one that has a right to make it? Has any of the creatures of God the right and power to lay down his life for us? May any of them be accepted as our surety? Is there any man that can give a price for the redemption of his brother? NONE. The obedience and suffering of no mere creature can atone for sin. Ablutions, penances, pilgrimages, and a thousand other superstitions have been tried, but in vain. Wealth has been poured out at shrines and altars, and the body has been tortured with all manner of cruelties for the relief of the soul. Even man's first-born has been given for his transgression; but, still no remedy was found. "Lebanon is not sufficient to burn, nor the beasts thereof for a burnt sacrifice." The sacrifice which God can accept is not made by men, nor angels, nor angel-man, nor by a super-angelic creature. No man, no creature has the ability to suffer for his brother creature. Every man, up to his whole capacity, is bound to obey for himself. An atonement for man could not be made by angels, for the curse was against man. The suffering and obedience required must then be in *human*, not in *angelic nature*. An atonement could not be made for us by an angel-man, nor by a super angelic creature, however high and exalted: because, no combination

of *created* natures nor delegation of powers to a mere creature, though the highest of all creation; for it is impossible for any creature to sustain the wrath or magnify the law and vindicate the government of God. Whither then shall we turn our imploring eyes? Lo, the voice of the Deliverer comes from the bosom of everlasting love. *I come — I that speak in righteousness, mighty to save — Jehovah's Son — God with us. God manifest in the flesh. God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life.*

And now, since the evil of sin has been demonstrated; the threatening of God executed on human nature; His truth and holiness preserved; His justice vindicated, and His government over the universe maintained in harmony, and with perfect justice to all creatures,—what shall hinder the deliverance of those that accept of the glorious provision of mercy offered in the Gospel? Why may not the blood of Christ cleanse us from all sin? Jehovah is well pleased for his righteousness' sake. He hath set forth His Dear Son *to be a propitiation through faith in His blood, that* He might be just and the justifier of all that believe in Jesus. Nor do we know of any instance of the forgiveness of sin, except through the blood of Christ. There is no reasonable hope of pardon except as revealed in the Bible. The works of creation display order, grandeur and magnificence, but not a trace of forgiveness for sin. Reason whispers of the impossibility that the Creator ever could forgive sin. Man's own bosom speaks of guilt, and conscience fills him with a fearful looking for of judgment. The angels know nothing of forgiveness. They remember the doom of their companions *who kept not their first estate*, and are now in chains of darkness waiting the judgment of the great day of Almighty wrath. O where is the solution of this great problem? How can a man be just with his Maker? Is the remedy found in the depths below, or in the heights above? Is the prescription written on any page of creation's book, or engraven in the light of Reason on the tablets of any heart? No, unhappy skeptic, NO. Without the blessed Bible, which you would take from me and from my children — which you would wrest from the pillow of despair and from the chamber of the dying — you must pass your own life in fearful apprehension of the wrath to come, and at last take your leap into darkness, and meet the retributions of eternity without a preparation for its terrible realities. Blessed be God, all Hell has not been able to destroy our Bible. Nor can Devils, nor Popes, nor Synods ever succeed in destroying it. The Gospel has descended upon us. It hath driven away

those ghostly forms of horror, which stalk around us in reason's and in nature's gloom, and hath revealed to us life and immortality. Jesus, God's Dear Son, takes away the sin of the world. Millions of our fallen race have found redemption in Him. All the spirits of just men made perfect, and all believers now upon earth, have washed their robes in the blood of the Lamb. When you come, therefore, my brethren, on the Lord's day to this house of prayer and praise, remember to whom you are indebted for redemption. You come leading your little ones to the altar of God, but it is not to see their elder brother sacrificed, or the blood of bulls or of goats shed. For God hath provided a lamb for the sacrifice. The offering is made. Acccept then of Christ as your ATONING REDEEMER. BEHOLD! THE LAMB OF GOD WHO TAKETH AWAY THE SIN OF THE WORLD.

SUNDAY LAWS.

WE rejoice that the annual excitement about religious law-making is over for this year. The whole matter of a Sunday law was indefinitely postponed in our Assembly. Mr. Drake's famous Sunday bill failed also in the Missouri Legislature, and in various other efforts and judicial decisions recently made, we see a prospect for some repose. The leading articles that we have met with, advocating a Sunday law, are altogether wrong, and are built on fallacies from beginning to end. The doctrines of the "New York Sabbath Committee" are, in our humble opinion, mainly correct. Whatever the Sunday laws may be that are adopted, they must, under our Constitution, be wholly on the ground of public morals, and as mere municipal or police regulations. But we confess our strong disapprobation of this periodical excitement about a Sunday Law. *First*, because it is made by *semi*-ecclesiastical authority. The different Protestant ecclesiastical bodies, (we mean the majority of them at least), at their autumnal meetings pass resolutions in favor of petitioning and urging the Legislature to make laws to protect the Sabbath. Then the faithful go to work and the subject is fairly opened for agitation for six months. Now this is unwise and injurious to the cause of religion, to say the least of it. Nor are we by any means sure that such ecclesiastical zeal has not o'er leapt itself and fallen on "t'other side." It may be that if our church courts had confined themselves, as they ought to have done, wholly to matters spiritual, that citizens and legislators would have been able to have done all they have desired

and even more. But we regret this periodical excitement, *secondly*, because it is an indirect proof that our religious teachers are not willing to rely wholly upon the simple power of truth. It is certainly high time that we should cease from making *forced* appeals to the moral sensibilities of our people. We cannot make men virtuous or pious by legislative decrees. The family, the school and the pulpit are the places to make a sound public sentiment. *Thirdly.* This annual *pronunciamento* about Sunday Laws misleads the public abroad. The articles and resolutions and speeches put forth every year for the purpose of enforcing Sunday Laws, cannot fail to make the impression abroad that we are all heathens, and have no Sabbath. But this is not true. Nor is it even thought of by any that we are in danger of having laws made that will compel Christians to violate the Lord's day. No one is robbing us of our liberty to keep the Sabbath. And *fourthly.* We are thoroughly persuaded that the only efficient way to secure the keeping of the Lord's day in a Christian manner is for all those who regard it as a holy day, to observe it as such. In the first ages of the Church, before there were any statutes for promoting Christianity, the keeping of the Lord's day was so distinct a test of being a Christian, that when the Pagan officers charged with punishing a man for being a Christian, wished to know whether he was a Christain or not, they asked him, if he kept the Lord's day holy; and if he were a follower of Christ, his answer uniformly was: "I am a Christian — I must keep it holy." It was not then considered too dear a sacrifice for Christ's sake, to suffer pecuniary loss or refuse an office, because it could not be held without violating Christian precepts. Nor has the time past when they that will live godly in Christ Jesus shall suffer persecution.

"PUT CHRIST IN YOUR WILL."

We have recently observed two or three short articles having the above heading, that seemed to be going the round of the religious papers generally, and it was our purpose to have read them, but it so happened that we did not, and now we cannot lay our hand upon any of them. We do not therefore know what was in any of these articles, nor whether they were the same or different articles with the same headings. But so it is — the words "Put Christ in your will," have seemed to be constantly before our eyes as we have been thinking of the necessity of founding and building up religious institutions on this coast. A new

State is not like an old one. In the old, the right kind of institutions have already been reared upon broad and deep foundations, or rubbish has accumulated which must be removed in order that a new beginning may be made. But in a new State like ours, every thing has to be done. Houses of worship, hospitals and asylums and school edifices have to be built. And as religious institutions with us must depend altogether upon voluntary support, it is no wonder we should be anxious to have their claims ever before the public. Nor is it impossible that among enlightened and pious people in a new State, we should find some backwardness in making liberal contributions to public and religious institutions. For they have their own wants, social and physical, as well as spiritual to provide for. They have to build houses to live in, and make roads and erect mills. Moreover, in our State, owing to various causes, scarcely any one until recently, has felt that this was to be his home, and consequently there was but little disposition to appropriate money to build churches and colleges. And not only so, but owing to the heavy expenses of living and the great outlay to get here, many of the people of this State have not yet accumulated money that they can spare. While we are making Europe and the Eastern States rich, we are poor — *very poor*. There are thousands and thousands of people on this coast that will never hear the Gospel from the living preacher, nor read the message of eternal love from the printed page, unless it is sent to them at the cost of those who love their souls. It is plain then *that Christ should be in our daily expenditures*. Freely we have received, freely should we give, as the Lord has blest us. Again, it is often a great misfortune that rich men are not the almoners of their own bounty while living. They would then have the satisfaction of seeing their money spent in the way they really designed it to be spent. Many large estates left by will to benevolent and religious institutions have been altogether lost, or misdirected. And besides, there is a great spiritual improvement to be had from the right use and appropriation of money. There is that scattereth and yet increaseth. And again, there is more love for Christ manifested in gifts for His sake while we are *living* than when we are *dying*, and can no longer enjoy our money or worldly possessions, nor take them with us. It is right, no doubt to make a will, and leave our worldy affairs so settled up and explained as to give as little trouble as possible to our friends and executors. And it is right to provide for the comfort and education of our children; but it is just and right, and just as much *our duty to make Christ one of our heirs*. Dear reader, have you ever made a will? If so, was Christ in

it? Remember the price He paid for your salvation was His own precious blood. What then have you done to found literary and religious institutions that may be monumental preachers of Jesus to the end of the world? Have you so disposed of the property and money that God enabled you to get, that you can die in peace and render an account of your stewardship at the judgment seat with joy? Never was there since the beginning of the world, a better opportunity, nor a wider and more effectual door open for securing an immortality of influence and the blessing of generations yet to be born, than is now afforded to the man that shall embalm his name through all coming ages on this coast by endowing *the* UNIVERSITY OF SAN FRANCISCO. We envy the man who has the means and the heart to do it.

"THEY ARE ALL GONE."

STRANGE indeed does it seem that any Christian should doubt the recognition of friends in another world. This sentiment is so obviously interwoven throughout with the texture of the Scriptures, and is so identified with the deepest yearnings of the human heart, that I never feel disposed to debate it with the skeptical. I would say to them in the spirit of Cicero when speaking of the immortality of the soul, "If I am wrong in this belief, I err willingly, and will renounce so pleasing an error only with life itself." This heathen sage must have felt that the recognition of friends beyond the grave is inseparable from our future existence, when he spoke with such rapture of meeting again there the good man with whom he had been here intimate. Thus thought Plato when he represents Socrates as looking forward with delight to a meeting in the future state with Orpheus, Musæus and Homer, and the good men who had died like himself, by an unjust sentence. I pity the Christian who cannot enter into the feelings of Richard Baxter when he said that one of the attractions of heaven to him was the prospect of again enjoying there the society and friendship of John Hampden. There is no more tender joy than that which springs up ever fresh and living from cherishing the remembrance of friends, gone before us to heaven and there awaiting a reunion with us at the feet of Jesus. Bunyan struck the truth when he makes the shining ones say to the pilgrims as they are going up from the river to the city — "There you shall enjoy your friends again that have gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you."

There are some lines of Henry Vaughan on this subject that have exquisite touches. Living as he did two hundred years ago, and showing in his writings the quaint conceits of his day, he will never be popular. He belongs to the school of George Herbert and Frances Quarles; and to those who can overlook their peculiarities for the sake of truth and deep-toned piety adorned with real gems of poetry, Vaughan is not inferior to either of those minstrels of the sanctuary. To some spirits he is more genial and delightful. Cowley's conceits were never to my mind: we are more than repaid for delving among the outlandish peculiarities of such writers as Vaughan when here is found so much that is better to the pious soul than thousands of gold and silver. Those who have stolen away to their room in the evening twilight to shed in silence the tear of affection for friends in heaven, whose wakeful hours of night and hours of solitude by day have been illumined by these recollections shedding down on their gloom a light richer than that of stars seen at noon, will read and re-read his verses, "They are all gone." Their great fault is in having too many beautiful allusions crowded together for the space.

"They are all gone into the world of light,
And I alone sit lingering here!
Their very memory is fair and bright,
And my sad thoughts doth clear.

"It glows and glitters in my cloudy breast,
Like stars upon some gloomy grove;
Or those faint beams in which this hill is drest
After the sun's remove.

"I see them walking in an air of glory,
Whose light doth trample on my days;
My days which are at best but dark and dreary,
Mere glimmering and decays."

We are not to expect any new revelation in this world; but he who does, as in these lines, invest an old truth with fresh beauty, so as to strike us with a force almost as great as though new, does that for our enjoyment which can hardly be surpassed by a new revelation. The memory of these friends in heaven, is like the sun bursting forth in a cloudless sky, and drives away the gloom of care from the darkened spirit. How sweetly does the grove with the starlight glittering and glowing through its gloom, the distant hill over which the evening twilight lingers, shadow forth the influences shed down on the lonely spirit by remembrances of friends in heaven. They are indeed stars so far above the horizon, so near Jesus, the pole-star of our affections, that they never, during life, sink from our view; their memory is a twilight that lingers

above the distant hills, till the day break and the shadows flee away. And then, so far does that light in which their spirits are now walking in glory, transcend the light of day here so sweet to our eyes, that it may be said to trample on it — be as superior to it, as this light of day is superior to the ground on which we tread. In comparison with their light and glory, our day may be called dull and gloomy, — hoary with the decay and decripitude of age, a mere feeble glimmer of twilight fading away.

Well might he say of this, "O holy hope!" The apostle linking it with Jesus, calls it "That blessed hope." And he adds, "High humility!" because those who had been here so humbled, are there exalted to such glory.

"O holy hope! and high humility!
High as the heavens above!
These are your walks, and you have shewed them me
To kindle my cold love.

"Dear, beauteous death; the jewel of the just!
Shining nowhere but in the dark;
What mysteries do lie beyond thy dust
Could man outlook that mark!"

Hardly can any thing be found more beautiful than the following: once read, it can never be forgotten.

"He that hath found some fledged bird's nest, may know
At first sight if the bird has flown;
But what fair dell or grove he sings in now,
That is to him unknown.

"And yet, as angels in some brighter dreams,
Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted themes
And into glory peep."

The apostle speaks of "the glory that shall be revealed in us"; and the prophet says "the righteous shall shine as the stars, and as the brightness of the firmament forever." Now that glory is obscured; but the splendor of its bursting forth and of its radiance is illustrated in these lines:

"If a star were confined into a tomb,
Her captive flames must needs burn there;
But when the hand that locked her up gives room,
She'll shine through all the sphere."

In view of the foregoing, the heart naturally breathes the following prayer:

"O Father of created life, and all
Created glorious under thee!
Resume thy spirit from this world of thrall
Into true liberty.

"Either disperse these mists, which blot and fill
My perspective still as they pass;
Or else remove me hence unto that hill
Where I shall need no glass."

Kindred with the foregoing, are Milton's verses "On the death of a fair infant dying of a cough." Though written in his seventeenth year, they are full of his genius. Among beauties too numerous to quote here, we merely notice these lines:

"Wert thou some star which from the ruined roof
Of shaked Olympus by mischance did fall;
Which careful Jove in nature's true behoof
Took up, and in fit place did reinstall?

* * * *

Then thou, the Mother of so sweet a child,
Her false imagined loss cease to lament,
And wisely learn to curb thy sorrows wild;
Think what a present thou to God hast sent."

Again, when speaking of the death of his friend, he says in words which none but Milton could command: —

"So sinks the day-star in his ocean bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled ore
Flames in the forehead of the morning sky."

Jesus is "the root and the offspring of David, and the bright morning star"; and "when He appears we shall be like Him"; for He "shall change our vile body, that it may be fashioned like unto His glorious body." Into that likeness our friends now in glory, have been already changed. And who is willing to believe that when we have joined that glorified host, we shall forever wander through a living wilderness of spirits of the just made perfect and never recognize any whom we had loved on earth and had yearned to meet in heaven.

"They are all gone"; gone to be with Jesus. Why then wish them back and separated from Him whom their soul loveth? "They are all gone." Why shall we not rejoice that they have passed through the conflict yet awaiting us, and are at rest with Jesus? "They are all gone." Earth has then nothing to bind me here, and I can without a struggle lie down and die. "They are all gone." Not lost, but gone before; and clustered around the Beloved, are awaiting me on the mountain of myrrh and hill of frankincense, till the day break and the shadows flee away. G. B.

"Houses of Worship," are bridges thrown across
The dark and terrible abyss of death,—
That leads from earth to heaven."—*Longfellow's Golden Legend.*

A GOOD SUGGESTION. — A legal gentleman in making a remittance to the *North Carolina Presbyterian*, published at Fayetteville in that State, suggests that every person in that State who is already a subscriber to that paper, shall subscribe and *pay in advance*, for at least one more copy to be mailed to some relation or friend in another State. This is an excellent suggestion, and we hope it will be imitated by the subscribers of the *Expositor*. Three important objects would be gained, if our subscribers were to adopt this suggestion of the North Carolina lawyer, namely: 1st. The doubling of our subscription list would make our finances altogether comfortable. 2d. It would enable us to reduce our terms so that we could extend our circulation among those who do not feel able to pay three dollars, and it would also enable us to increase our gratuitous circulation among our sailors, soldiers, travellers and such as dwell almost alone in our mountains, and in our valleys. And 3d. The sending of a California religious monthly abroad through the other States, would be received as a token of kind remembrance that would be a blessing to both parties, and tend to cement the kind feelings that should ever be cherished between friends and between our old and new States. If all our California lawyers would only take as much State pride in circulating the *Expositor* as their North Carolina brother has in trying to get his religious weekly paper into every family in his State, and then sent to their friends in every other State as a token of affection from "old Carolina," we should at once become at least a fifth estate on this coast. And why should not our lawyers patronize a religious monthly? *The Expositor* will do them good and only good all the days of their lives.

CALIFORNIA INSANE ASYLUM.— We are indebted to the Hon. A. F. Sawyer of the Legislature for a copy of the Seventh Annual Report of this Institution for 1859, from which we learn that the total expenditures during the past year have been about one hundred thousand dollars. Considerable improvement in the cells and out buildings have been made, and the institution seems to be well managed. The report is from December 1st 1858 to December 1st 1859, and during that time 549 cases have been under treatment, of whom 6 eloped; 124 discharged; 49 died. Single males 151, to 9 females; married males 50, females 32; males unknown 32, females 2. There is only *one* who is a native of the State. The largest number are from Ireland, 57; France next, 25; Germany 24, England 11; New York 20, &c. The whole number of foreigners is 164, and natives of American States 110. The

causes of insanity—masturbation 31, dissipation 29, religion 15, &c., and unknown 134. The number of insane people in proportion to our population is large, but it is easily explained. — Bad liquors, absence from domestic society, solitary vice, unceasing work, disregard of the day of rest, undue excitement and grievous disappointments. This climate is too exciting and too dry to allow the same use of liquors that might be indulged, in a damp climate with comparative impunity. And besides, the seasons are not well defined, so that a man works all the year without letting up. He never goes into winter quarters, nor does he find the *dolce far niente* of summer — the sweet repose of doing nothing in summer heat. With proper care it is a climate preëminently salubrious, but it is not favorable to hard drinking.

Mariners' Church. — Some weeks ago we received a copy of the Manual of the Mariners' Church of San Francisco. This is a neatly printed pamphlet, containing the Articles of Faith, Covenant and Rules of Government and other miscellaneous matters. From this Manual we learn that this new denomination consists of seventeen members. We say *new denomination*, for such it purports to be. It is not a society or congregation in connection with any of our known churches or denominations; but altogether a new, separate and independent organization. Now we do not call in question for a moment the motives of the persons constituting this new church nor their benevolent labors for seamen. We wish them success; but we are not satisfied as to the correctness of their proceedings. 1. We think it unwise and unsafe for any and every half dozen of persons, however pious, to set themselves up to constitute a new Church. We should prefer to reduce the number of Confessions of Faith and manuals of church polity rather than to increase them. This is not a society or congregation in communion with the Congregational, or Baptist, or Methodist, or Episcopalian or Presbyterian Church; but a new Church with its own distinct Confession of Faith and polity. And this Confession and polity may be altered by a *two-third vote every two weeks!* The Articles of Faith and Rules of Government may possibly prove of use, but they are indefinite. They are intended to please and comprehend "true Christians of all denominations," and yet the articles are scarcely such as will satisfy any of them. They are not such as Episcopalians, Baptists, Presbyterians or Methodists usually adopt. The whole affair, as we understand it, is *Congregational* without avowing its name, and we are frank to say, we should have a great

deal more confidence in it, if the name had been avowed and a connection professed with the Congregational Church which we know, and in whose orthodoxy and piety we have confidence. 2. But there is another and a much higher view to be taken of this subject. We are on principle opposed to this dividing of mankind into classes, and cutting them into segments in the administration of God's Word and Sacraments. Let the rich and the poor, the learned and the unlearned, the circumcised and the uncircumcised, those that go down to the sea in ships and those that dig in the mountains, all worship God as men in His sanctuary. There is not one Gospel for the sailor and another for the merchant prince who owns the ship in which he sails. We have precisely the same Gospel for both. We think it then altogether unscriptural as well as unphilosophical to have manuals, hymns and prayers exclusively for seamen. Let them be treated as men, and not as seamen. They are excluded from their fellow men quite enough when at sea. Let them when they are on shore worship God at least in sight of their fellow creatures of other and different callings. It has always been unpleasant to our ears to hear hymns sung that seem to have been made to order for seamen, as if they were of another creation from ourselves. We believe the Church of God as a unit is perfectly adapted to all classes of men, and that the same Gospel is able to save all sorts of men, without making it into homœopathic pills to be taken by each class apart. We pray for the sailor and soldier as we do for all classes and conditions of men, and we are always happy to preach to them at the same time that we are preaching to the masters or owners of ships, and to those in civil or military authority. Our Gospel is to EVERY CREATURE and to ALL NATIONS just as we find them.

THE WAY THEY DO AT BOSTON.—We learn from our exchanges that "the preparations for the erection of the magnificent building for *Prof. Agassiz's Museum* of Comparative Zoology, have been begun. Ground has been broken, and the structure will soon be reared. The corporation of Harvard College has made a grant of five acres for the site of the building. The legislature has made a donation of $100,000; private subscriptions to the amount of $70,000 have been secured, and Mr. Wm. Gray has given $50,000. This is the way they do things in Boston; so that it is not strange her institutions of learning flourish and attract students from all quarters. Her rich men have acquired the habit of giving, and they are not alarmed at the prospect of future calls."

SAN FRANCISCO ORPHAN ASYLUM.

This Institution is located on a lot of ground withing the corporate limits of the city, 412 feet by 618 feet in size. This ground was donated by the city of San Francisco and preëmptionists to the Society in 1853, and when the Commissioners of the Funded Debt afterwards in the same year, offered the land for sale at public auction according to law, it was purchased by the Trustees for the Society. The building is stone, quarried on and near the Asylum, and cost $28,752.00, most of which was received by donations. Only about $2,000 of the debt contracted for the building remain unpaid, which is at a low rate of interest. This Institution is supported mainly by subscriptions and donations from the citizens of San Francisco. The Legislature last year made an appropriation to it of $5,000. There are about forty orphans in the Asylum at present. The different Protestant Churches have recently contributed about *two thousand* dollars to the Institution. These contributions will probably be annually made.

Names of Officers. — Mrs. Waller President, Mrs. Macondray Vice President, Mrs. Pardee Treasurer, Mrs. Gillespie Secretary. Managers, Mrs. Vandewater, Leffingwell, Haight, Dean, Dodge, Rankin, Coghill, Merill, Gerberding and Downer.

The *ninth* Anniversary was held in Calvary Presbyterian Church in February last. The exercises were highly interesting. In the reports of the Society we see much to commend. The good that it is doing will only be known when the records of the heart are revealed at the last day. It is peculiarly gratifying to us to know that Calvary Church is among the most liberal contributors to the aid of orphans and widows. And whenever in time to come this Society calls for help, we hope they will meet with a prompt and liberal response. May the Almighty Father of the fatherless bless all orphans and their friends. We append from the Anniversary exercises

THE ORPHAN'S PRAYER.

When shall the child of sorrow find
A place for calm repose?
Thou father of the fatherless
Pity the orphan's woes!

What friend have I in heaven or earth,
What friend to trust but thee?
My father's dead — my mother's dead;
My God! "remember me."

Thy gracious promise now fulfill,
And bid my trouble cease;
In thee the fatherless shall find
Pure mercy, grace, and peace.

I've not a secret care or pain
But He that secret knows;
Thou Father of the fatherless
Pity the orpan's woes.

When is it to be done? — One gentleman of Chicago, Ill. whom God hath blessed with the means and heart to do it, has endowed a Theological Seminary, and with the aid of a few others, it has already commenced operations with a full corpse of professors, four of the most suitable men for the work that could be found. And now the same gentleman has assumed the responsibility of meeting the expenses of a weekly religious paper published in Chicago, and edited by one of the Professors, the Rev. Dr. Rice. Liberal endowments have been recently obtained for various literary and theological institutions in the Middle and Western and Southern States by Methodists, Baptists, Episcopalians and Presbyterians. An Elder in Petersburg, Virginia, we see by the last mail, has contributed five thousand dollars towards the endowment of Hampden Sydney College. This is all right. But when shall we be able to record the same kind of liberality in founding our institutions on this coast? When shall we have our McCormick or our Judge Perkins?

THE ETERNAL CITY—ROME.

We have recently been not much surprised to read that there is great poverty in the Eternal City — the home and throne of the pontificate, God's vice-regent on earth. It is said that such is the destitution and suffering of the masses from absolute want there, that the officers and men of the division of the French army vie with each other in charities, monthly giving *one-fifth* of their rations and pay to the support of the poor and needy. What a spectacle is this! And what a commentary on the temporal, not to mention the spiritual, head of the Church, its government and its prosperity! Truly, the substance of the people is devoured, the sap of their life nourishes the hand that smites them, and "the daughter of my people" feed upon husks that swine will not eat. When will the people take and eat of the Bread of Life, "arise and go to my father," and be filled with something beside husks? Lord, open the eyes of the blind, and may thy kingdom come with power and great glory in all the earth! F.

The Devil on Stilts. — I have seen Satan walking on stilts, so high that he overstept himself. Then I thought the best way was to hide and let him have all the street to himself, and by so doing, I have never failed to have the satisfaction of hearing him soon tumbling in the mud.

THE BURIAL OF MOSES.

And he buried him in a valley in the land of Moab, over against Bethpoer; but no man knoweth of his sepulchre unto this day.—*Deut.* xxxiv: 6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
And no man dug that sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth,
But no man heard the trampling—
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek,
Grows into the great sun;

Noiselessly as the Spring time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown,
The great procession swept.

Perchance the bald old eagle,
On grey Bethpoer's hight,
Out of his rocky eyrie
Looked on the wondrous sight.
Perchance the lion stalking,
Still shuns that hallow'd spot:
For beast and bird have seen and heard,
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow the funeral car.
They show the banners taken,
They tell his battle won,
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honor'd place,
With costly marble drest.
In the great Minster transept,
Where lights like glories fall,
And the sweet choir sings, and the organ rings
Along the emblazoned wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted Poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page truths half so sage,
As he wrote down for men.

And had he not high honor?
The hill-side for his pall,
To lie in state, while angels wait
With stars for tapers tall,
And the dark rock pines like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land
To lay him in the grave!

In that deep grave without a name,
Whence his uncoffined clay
Shall break again, most wondrous thought,
Before the Judgment Day;
And stand with glory wrapt around
On the hills he never trod,
And speak of the strife that won our life,
With th' Incarnate Son of God.

O, lonely tomb in Moab's land,
O dark Bethpoer's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep like the secret sleep,
Of him he loved so well. —*Selected.*

THE BODY IN THE RESURRECTION.

BY REV. JAMES WOODS, OF CALIFORNIA.

WHAT the attributes and properties of the body will be, after the resurrection, we do not know. But the Bible plainly teaches that the body will be far different from what it is now, that it will be invested with different attributes and be clothed with different powers and be governed by different laws. It will be so much more like the angels, as to be called a spiritual body. The apostle speaks of it as spiritual. Thus he says: "There are also celestial bodies and bodies terrestrial. But the glory of the celestial is one and the glory of the terrestrial is another. There is one glory of the sun and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory, so also is the resurrection of the dead." As the pale and sickly

moonbeams of midnight are infinitely inferior to the burning glories of the midday sun, so the present body is infinitely inferior to the glorious body that shall be raised up from the grave on the resurrection morning. "For," continues the apostle, "The present body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." All these passages teach that there is to be an infinite superiority of the resurrected body over the natural body. They teach that after the resurrection, the body will be more like the angels than the present body. And this idea seems taught by the Saviour in His reply to the disbelieving Saducees who inquired of Him whose wife the woman would be in the resurrection, who had had seven husbands. His reply was: "In the resurrection they are neither married nor given in marriage, but are as angels of God in heaven." These two statements, that of the apostle, that the body is raised a spiritual body, and this of the Saviour, that in the resurrection we shall be like the angels of God in heaven, teach conclusively that the body is to be invested with entirely different powers and be governed by entirely different laws from what it now is. We learn that the angels had the power of appearing in human form. Thus the three men who appeared to Abraham, to inform him that Sodom and Gomorroh were about to be destroyed, were three angels from heaven in human form. So also the two men who came to Sodom to warn Lot to flee out of the city, were two angels in human form. So when the women brought spices to embalm the body of Jesus after His burial, as they found the sepulchre open and the body of Jesus removed, they were much perplexed; but suddenly two men stood by them in shining apparel, who said to them that Christ was not there, but had risen from the dead. These were angels who had come down from heaven, but now were clothed in human form. And from this it would appear that while the body, after the resurrection, might retain the human form, it might be invested with all the powers and be radiant with all the glories of the angels that are now before the throne of God. Clothed with angels' powers and adorned in their beauty and glory, the Christian in the future world may range over the indescribable magnificence of heaven and be filled with enraptured joy as he gazes in awe upon its ineffable glories. He may soar and stand on untrodden heights of immortal bliss, and then take his range over illimitable fields of light and through unspeakable scenes of glory and speed on his way, until he has paid a rejoicing visit to all the mighty millions of worlds scattered over infinite immensity. And

then, he may return and stand before the eternal throne, and cast down his glittering crown and cry holy, holy, holy is the Lord God Almighty, the *whole universe* is filled with His glory. Nor will the Christian ever know anything of weariness in that bright world. For the atmosphere of that upper Paradise will breathe upon him an exhilirating glow and fervor that will last through eternity. Such, child of God, is thy brilliant destiny. For thee, thy Saviour holds in His right hand a crown that He will place upon thy brow as thou comest into His presence ;— with a white robe will He enfold thee — and place a palm of victory in thy hand — and a sweeter song than mortal ear ever heard on earth wilt thou sing forever and ever. Let the love of Christ glow warmly in thy heart, for He has ransomed thee from thy sins, and now intercedes for thee at the right hand of the throne of infinite Majesty. Fix thy eye of faith upon the cross, and light shall constantly break around thy pathway all through life, and you shall obtain a crown of everlasting glory.

SPECIALITIES OF DISCIPLINE.

Peculiar discipline is required for each peculiar post of honor or labor. God does not discipline indiscriminately; every thing He does is for a purpose, and adapted to the good of those with whom He is dealing. Does He need a father? Abraham is chosen to bear this endearing relationship to God's own people, and trained in a domestic manner for this very thing. Is it a foster father that God wishes? Joseph is called and trained for this post of honor, and by a succession of peculiar providence, he is placed at the head of the embryo nation. Before coming to this place of responsibility, however, he must be torn from the home of affection and from the warm embraces of a fond and devoted father. And when we see him sold as merchandise and carried off to another country, our sympathies are very warmly enlisted. Then again, when unjustly condemned and imprisoned, he still maintained his integrity of character, we feel keenly the injustice done to him, and our hearts would swell with indignation did we not see that this was the very means which should elevate him by fitting him for this station of responsibility. Then too, when the chief butler is released and Joseph pleads to be remembered when he shall have been restored to his former place, and we see him forgotten and left to pass two years more in his prison, then again would the injustice of his treatment fill the reader with sorrow, but seeing the blessed result of all, leads the Christian to trust more

fully — to trust even when the way is dark. For without any effort of his own, Joseph steps forth to take his stand among the nobles of the land, and is the means of preserving his people from ruin. When a deliverer is needed to rid this chosen race from the hand of oppression, a Moses is called and trained for this special station. Forty years he is in the king's court learning the mode of government and the tactics of war, and when at the end of forty years, thinking his time for work had come, he steps forth to deliver one of his people and smites down the oppressor, he finds also that God's time is not yet arrived, then he flees for his life, and in a land of strangers forty years more are passed in learning the necessary lessons of humility, patience and meekness, those graces which he was most to need in order to bear with the continual army of which he was to be the leader. From the burning bush God speaks, and from the quietness of this home he is commissioned and sent forth to his great work.

As it was in the early stages of the Church's history, just so does God still work, and with the same skill he teaches, disciplines, and prepares all who labor especially for Him. The child of God knows not for what he is being prepared any more than did Abraham when his faith was tested, or Joseph when, year after year he was surrounded by the prison walls; or Moses, when he was driven from what he thought was his work, to the land of Midian; or Daniel, when thrown by cruel hands into the lion's den. But from the history of thosewho have gone before, may we not learn a lesson? Having such a cloud of witnesses speaking to us in tones easily understood, may we not gather strength to meet every difficulty, and giving ourselves up to God's control, may we not be fitted to do something for His honor? And trusting to His guidance, shall we not be made fit for the very work God has for us to do, and that for which we are peculiarly adapted? M. M. B.

SUGGESTIVE SCRAPS OF RATIONALISTIC ORTHODOXY.

Grant, if you please, that the "laws of nature," the Infinite essence or the "Absolute," is the origin and end of all things — grant that the twirling of atoms in space have found the earth and the heavenly bodies, and that life is the result of a gradual development in matter, and finally that reptiles, dogs and monkeys have resulted in man and in his intellectual capabilities. Or if this is repugnant, and you would rather claim that there is a latent seed or form in nature whereby unknown

circumstances become suitable for growth or life, then and there growth and life do appear, in all points adapted to the said circumstances, still we do speak of man as a personal intelligence. It is convenient to do so. It would serve no good end to use circumlocution, to use descriptive terms, to lead the mind back through the monkey development or through any other process, but it is most sensible to call a man a man, and it will hold true that just what we mean by a personal intelligent being, that he is. No effect can be greater than its cause. This is true as to things in their single or elementary conditions, or as to combinations. However remote or invisible then is the cause of the person man, that cause must be equal at least in all respects, including both personality and intellect, to man the effect. Hence it is just as sensible to speak of that cause as a personal intelligence as it is to speak of man as such. Nay more: inasmuch as in this method only is the truth expressed, and inasmuch as the truth is to be arrived at philosophically only through a strict and logical process, it is necessary to use a definite personal designation to make that truth familiar and to hand it down to those who have not searched for it. Considering now the relation of all things to that Infinite Personal Intelligence, what name can so clearly express the true idea of Him as God the Father Almighty? L.

DARK SPOTS ON THE SUN.

It is stated in "Sparks from a Locomotive," a book recently published in New York, from the pen of the author of "Belle Brittan's Letters," as specimens or proofs of *Metropolitan misery*, that in a population of three millions, which is the estimated number of inhabitants in London, that there are eight thousand policemen scattered all over the city, and to be met with at all hours of the day and night, and as we ourselves know they are *gentlemen*, ready to give a stranger a civil answer and to direct him in his way when lost. The police beat of London extends we believe to a radius of fifteen miles from Charing Cross, which has always been our head quarters in London, making a circumference of ninety miles, and inclosing an area of seven hundred square miles. The wages of these policemen are from fifty to seventy-five cents a day, and they are generally young, well grown men. But says our author, the professional thieves of London are six thousand, (two thousand less than the number of policemen) and the beggars are fifteen

thousand strong, and "the women of the town" are at least *eighty thousand*, ten times the number of the policemen. Among these women of the town, "I believe," says our author, "there is more real suffering in London in one week than in all the United States in a year. And yet, the sham philanthrophy of Exeter Hall pours out a perpetual torrent of lachrymose sympathy for the imaginary woes of fictitious *Topsys* and fugitive 'Toms,' while this awful array of wronged and wretched women is parading nightly before its doors." The author estimates the number of unwedded, unprotected and generally unsupported females in London at THREE HUNDRED AND TEN THOUSAND. "And in the meantime," says he, "let me remind the noisy negro sympathizers of Exeter Hall, that these eighty thousand white female slaves of Poverty and Passion, in the city of London, must and will live; while 'the vengence due for all their wrongs' will yet appear in the shape of some terrible Nemesis that will shake the social organism of the city to its centre. Oh! for one year's income of the Bishop of London to pay a week's rent in advance for these eighty thousand Magdalens, and thus afford 'the poor sinners' a holiday for rest, and a little leisure for repentance." It is also authoritatively stated that of thirty-four of the great towns of Great Britain, "embracing an aggregate population of 3,993,467, about 2,197,388, or 51½ per cent. of the community, are wholly non-worshipping," that is, do not attend the worship of God on the Lord's day. An established Church with the patronage of the government and the aid of Dissenters has not been able to get as great a proportion of the people to worship God in Great Brittain, as we do in the United States wholly upon the voluntary principle. Is not this a lesson for those who are continually crying out for *religious laws?* The Church of God is never so beautiful, nor so powerful, as when her banners are all hung on the Cross without the insignia of Cæsar.

THE DANGEROUS CLASSES are not far away from us. They are not in the galleys, or mines, or dungeons, or poor houses of the old world. They are in our streets. The heathen are at our door. Nay, they are in our houses. Who are heathen but those who forget God, and lead vicious lives? The ignorant, the drunken and the polluted, the idle and the profane — all who despise God's laws, neglect His Word and keep not His holy day, and live without prayer, are enemies to themselves and to their country. A prophet tells us that the fury of God will be poured out upon those families of the earth that call not upon His holy

name. How then should we tremble for our land and generation! But especially are we as Christians and patriots to look after the children of our country. *The family is God's great university.* And as every man's house, however humble, is his castle, so whatever difficulties may be experienced in the public schools or the sectarian schools about teaching religion, there is none in the family, if the heads thereof have a wish to have the household brought up in the fear of the Lord. Nor is there any difficulty about teaching religion in our Sabbath-schools. They are professedly religious schools. They are expressly instituted to teach the knowledge of God and of salvation through Jesus Christ. They are the nurseries of the Church, and as this generation is educated, so will the character of the next be formed. And as many of the youth of our country receive but little, if any, religious instruction in the public schools, or at home, so we should be the more diligent and persevering in our efforts to bring them into our Sunday-schools. Where else is there so large, hopeful and glorious a field for enterprise, — for the exertion of pious men and women of all ages — such an opportunity for doing good to others, and for promoting their own happiness by turning many from sin to righteousness, as we have presented in our Sunday-schools!

DRAWING WATER.

I had drunk, with lip unsated, where the fonts of pleasure burst,
I had hewn out broken cisterns, and they mocked my spirit's thirst;
And I said "Life is a desert spot, and measureless and dry,
And God will not give me water, though I pray, and faint, and die."

Spoke there then a friend and brother: "Rise, and roll the stone away,
There are wells of water hidden in thy pathway every day."
Then I said (my heart was sinful, very sinful was my speech),
"All the wells of God's salvation are too deep for me to reach."

And he answered, "Rise and labor, doubt and idleness is death;
Shape thee out a goodly vessel with the strong hands of thy faith."
So I wrought and shaped the vessel, then bent lowly kneeling there,
And I drew up living water with the golden chain of prayer.

—*Phœbe Cary.*

Missionaries travelling. — In March last the Rev. J. L. Emerson and wife, after an absence of twenty-nine years in the Sandwich Islands, passed through our city on their way to visit their friends in the Eastern

cities. Rev. W. D. Baldwin and family, on account of Mrs. B's ill health, have been obliged to leave the Islands. Rev. Dr. G. Pierson and wife, from the Micronesia Islands, also arrived in San Francisco on their way to New York. Mrs. Pierson and infant are in such feeble health that it is doubtful whether Dr. Pierson can return to resume his missionary labors in these Islands.

CALVARY PRESBYTERIAN CHURCH.

The officers of this congregation have recently published a Manual — not a Confession of Faith nor a liturgy — but a simple Manual, containing notices and the names of the members, for the use of the congregation. Dr. Scott first visited San Francisco in search of health, and commenced his ministrations in this city in May, 1854, in the old Musical Hall, on Bush street, opposite to where Calvary Church now stands. The Unitarian Church being vacant, after a few weeks, he removed his service to that house, which was generously offered to him by the Trustees of that congregation. His services were regularly held in the Unitarian Church till July, when Calvary Presbyterian congregation was provisionally organized with 64 members. The church edifice was erected in the winter of 1854–5, and the Church and congregation fully organized in January, 1855. From the Manual we learn that the officers of this congregation, in addition to the Pastor, are five Ruling Elders, a bench of Deacons and a Board of nine Trustees. The annual report of the Church to the General Assembly this year is as follows: Adults baptised 7; infants baptised 67; members added on examination 26; members received by letters 46. Total now in communion 361. The whole amount of money raised by the congregation during the year is a little over *twenty-two thousand dollars.*

DENOMINATIONAL COLLEGES.

The *Pacific Methodist* quotes the following among other pertinent remarks of *Rev. Dr. Olin*, from the *Christian Guardian*, concerning Educational Institutions. It was our privilege to be personally acquainted with Dr. Olin, and we have no hesitation in saying that we believe he was the ablest man and best scholar we have ever met that belonged to the Methodist Church. We should place him among the greatest men of any denomination and of any country. It was his deliberate opinion

that "Denominational Colleges in our country are essential." "This multiplication of sectarian Colleges," says he, "like the multiplication of sects, is attended with many inconveniences, which are, however, more than counterbalanced by the direct and efficient religious influence which is thus secured. This is the crowning glory of our seminaries of learning — the precious reward of the churches for all their sacrifices for the promotion of liberal education. In no other conceivable way could the union of religion and learning be secured under such political institutions as ours. I do not hesitate to ascribe to this peculiar character of our seminaries of learning, more than to all other causes combined, whatever of religious restraints and influence exists among the public and professional men of this country — whatever of security our personal rights and national interests may find in the predominance of upright Christian principles at the bar, on the bench, and the halls of legislation — whatever of the sublime, purifying genius of the Gospel has been infused into our periodical and standard literature."

SUFFICIENT GRACE.

KIND are the words that Jesus speaks
To cheer the drooping saint;
My grace sufficient is for you,
Though nature's powers may faint,

My grace its glories shall display,
And make your grief remove;
Your weakness shall the triumph tell
Of boundless power and love.

What though my griefs are not removed,
Yet why should I despair?
While my kind Saviour's arms support,
I can the burden bear.

—*Needham.*

WHITEFIELD. — A new and improved edition of Gillies' life of this servant of God and preacher of Jesus Christ, has lately appeared. There is an odor in the memory of such an evangelist as George Whitefield, and an inspiration in thinking of his life and labors. It is, however, no doubt true, that his printed discourses are but poor specimens of his eloquence, and segregated from his *tout ensemble* in the pulpit give but a feeble idea of his power. An orator cannot be printed. William Pitt and Patrick Henry have not been photographed, nor bound up between leather or paste-board. But what made Whitefield eloquent?

His education, attainments and literary taste were all good; but his power as a preacher was owing to his knowledge of the human heart, and to his deep, earnest, life-long love for Christ and the souls of men. This predominant feeling we see in his last hour. When suffering so severely that one of his friends desired him to be quiet and to try to repose, that he might rest and be refreshed, he said, "yes, I am weary *in*, but not *of* the service of the Lord Jesus." Dr. Dodridge was accustomed to say to his students: "Cultivate a tender love for the souls of your hearers, and that will make you eloquent."

The Minor Prophets.— *Dr. Pusey* has printed a specimen of his "Commentary on the Minor Prophets." It is hardly to be supposed that we shall be able to agree with this distinguished member of Oxford, but still we are anxious to see his Commentary. Dr. Pusey is a plodding, laborious, thoughtful, earnest kind of a student. When in Oxford, we preferred to hear him read prayers to any of the professors except Dr. Hampden (now a Bishop.) The Minor Prophets seem to us to be generally overlooked, and hence we have attempted to make our hearers somewhat acquainted with them. We have read and studied with our former and our present congregation in public lectures all the Minor Prophets, except Jonah. The Messrs. Parker, Publishers to the University of Oxford, are engaged in bringing out Dr. Pusey's work. The first portion is Hosea.

The Union.— *Rev. Dr. Breckinridge* of the Theological Seminary of Danville, Kentucky, has written a powerful letter to his nephew, Hon. J. C. Breckinridge, in favor of the Union as it is. It has been very generally published in the secular papers, and highly commended for its ability and conservatism.

A Sunday School Convention is to be held in this city 29th of May. This Convention is called by the "San Francisco Sunday School Union," and it is hoped that it will be represented by all parts of the State. A Committee of the city congregations is charged with the duty of calling the Convention, and making arrangements for its accommodation. This is an important movement, and meets with our most cordial sympathy.

God's Holy Word. — The Bible is not a paste board with Arabic figures on it, nor a charm, nor an amulet. It is the Book God has given for the instruction of men in just such a world as we find ourselves in — in just such circumstances and with just such relations, joys, sorrows, duties and hopes as we have. *It is a book of great general principles and outline sketches.* These principles are the living seed of things, and these outline sketches are illustrations of their fruit. The scenes and characters of the Bible are therefore life-like, and to be studied as realities, with reverence and prayer, faith and obedience.

"Remember thy Bible; for on it hath gazed
The bright eyes of childhood and youth;
And their hearts have grown warm with rapture and praise,
As they read o'er its pure words of truth.
Remember thy Bible — the dim eyes of age
Have brightened with feelings of love;
And their pale cheeks have glowed, as they bent o'er the page
That told of their bright home above.

Remember thy Bible — its words have been read
By thy father at morn and at even,
To the loved family circle now scattered and dead:
Oh! how many have left thee for heaven!
But though amid weeping and mourning below,
Death hath broken affection's bright chain;
Yet the fair golden links still brighter shall glow,
When united in heaven again.

Remember thy Bible in affliction's dark hours,
When the loved ones are passing away:
Its sweet words shall fall like dew on the flowers,
When faint 'neath a long summer's day.
Then turn to thy Bible; 'twill dry thy sad tears,
And the shadows shall pass swift away,
As the stars grow brighter till the morning appears,
Then fade in the calm light of day.

So amid the dark woes that o'ershadow thee now,
As thy bark by the wild storm is driven,
The hopes of the Bible still brighter shall glow,
Till thou awake in the pure light of heaven.
Remember thy Bible, when thou nearest the brink
Of Jordan, the river of death;
Its sweet words of promise will not let thee sink,
And praises shall tune thy last breath."

An impious Adage. — M. D'Tocqueville says it is an impious adage, which seems to have been invented in an age of freedom, to shelter all the tyrants of future ages, to say, *that every thing is allowable that has a view to the interests of society.* This is to deny all distinction between right and wrong, and supersede the revealed will of God.

My Congregation is too small. — Is it? If so, who is to blame? It is said of Mr. John Brown, of Haddington, that when a young minister complained to him that his congregation was too small, that he said to him, "It is as large a one as you will want to give account for in the day of judgment." This is no doubt true, and deserves to be well considered by all ministers. We never like to hear preachers excusing the thin attendance of their worship on the ground that their location is bad. There are some localities more accessible and in every way more desirable than others; but there are other things besides localities that draw audiences. If a man does not take care of his shop, it will not take care of him. If a preacher does not devote himself to his pulpit, why should he expect it to draw large audiences? Is he a man of study and prayer? Does he feed the people with knowledge and with understanding? Does he read the Word of God and cause the people to understand it? Does he bring forth things new and old from the storehouse of Revealed Truth? But if the minister is able, faithful and *studious*, and still the congregation is small, perhaps the fault is in the Church. The communing members are not co-workers with the pastor. People are to be attracted, *drawn* to the place of worship, and then they are to be cared for by the church. How is this to be done? By praying for them, encouraging them, and throwing around them such helps and companions as may aid them in going towards the Heavenly Canaan. Let the Church know that they must co-operate with the pastor, or with an angel's powers, the congregation may not be large, or if large, still not blest. And let the pastor of a small congregation know that the way to get a large one is to be wholly devoted to the one he has. He that is faithful in a small one deserves a larger one. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

God's care of us. — As in the raging tempest every drop of the waves is as obedient to the laws of nature, as the water drops of the spring branch that babbled away the long summer day by the door of the home of our early youth, so all things on earth and in hell, in their wildest excesses, as well as in their calmest flows, are subservient to God's will. His Providence controls their outgoings. There is no event beyond His power. Every link in the chain of His Providence over His people is bright and perfect. All times and passages of life are full of melody,

if we only hear of them with love in our hearts to God, and with a sweet trust in Him, and with good will swelling in our bosoms to our fellow men. Things small as well as great are in His hands. His eye never slumbers nor sleeps. We are never out of His sight, nor beyond the reach of His Almighty arm. He is a present help in time of trouble. Trust in the Lord.—Trust in Him all ye His people.—Trust in the Lord always.—His mercy endureth forever.

"WHILE LIFE'S EARLY DEW IS ON THEE."

"For what is your life? It is even a vapor, which appeareth for a little time, and then vanisheth away."—*James* iv: 14.

Life is a vapor, saith the Scripture,
Soon it vanisheth away;
Quoth unbelief, "Turn from the picture,
The morrow will be as to-day."
While life's early dew is on thee,
While thy branch is green, O say
Wilt thou use it?
Why abuse it?
Thoughtless chase delusive bubbles?
Chasing airy phantoms gay,
'Till the soul is plunged in trouble,—
Sudden, hopeless, sad dismay?

Like a bark, 'tis used in figure,—
Sailing on life's shallow main;
But the life it doth pre-figure,
Is an endless shoreless main.
Wisdom saith "Boast not the morrow;"
Some that seek ne'er enter in,
Saith the evangel:
Ah! there's danger
That thy hope may pierce with sorrow,
In that endless night of pain.
Self-deceivers never borrow
Future trouble—deeming vain.

In that stream whose placid waters
Make the joy of Heaven above,
Many, many sons and daughters,
Dream their bark of life will move.
Where's thy surety that adoring
With that countless throng above,
Safe at anchor,
Thine the hope life's final moorings,
May not as a vision prove?
Art pursuing and securing
For your friend the Christ of Love?

Trust no future, though the seeming,
Bright with golden hopes may be:
These bedaff the mind that's dreaming,
And despoil thy soul, ay, thee!
Of thy crown in Heaven beaming:
Of the fruit of Life's fair tree;—
For thy healing,
And the guilty nations' healing;
Sell it not—thy birth-right see!
Dust thou art—to dust returning;
Up! remember, thou must flee!

S. G. S.

New York, 1859.

Archbishops of Canterbury.—The Rev. Dr. Hook, now Dean of Chichester, and formerly of Leeds, announces "Lives of the Archbishops of Canterbury from the mission of Augustine to the death of Hawley." It is to be issued by Bentley, in five vols. 8vo. It will no doubt be an able work; but wanting in a solid foundation. For even Dr. Hook, from the dignified retirement of Chichester Deanery, will not be able to begin his Archbishop's line with an Apostle, nor lay his foundation on the Chief Corner Stone. It is even doubtful if he can begin with Augustine, or a Saint.

MISCELLANEOUS RELIGIOUS ITEMS.

ENCOURAGEMENT FROM ABROAD.

We copy the following from a private letter to us from one of our Boards in Philadelphia: — "*Rev. and dear Brother*. You cannot tell how glad I am to learn that Dr. Burrowes is succeeding in his School. He is truly the right man for that important work, and it is begun at the right time. God bless you all in sustaining that School. It will eventually grow into a College. That School and your *Expositor* will do more for California than any other human agency that can be put forth. The one will give a solid education, as well as a moral and intellectual one, which is not only much needed there, but which must tell upon the interests of truth and righteousness, and consequently upon our Church in succeeding years. And the *Expositor* will be equally potent in disseminating truth, intelligence and sound orthodox doctrines all over the State. I hail its appearance every month, and read it with great delight. May it increase and be a blessing to that great and growing country. * * * Yours as ever," * *

DAILY RELIGIOUS PAPERS.

So necessary and powerful is the Press in our day, and especially in our country, that for some time it has been contemplated to establish a daily religious newspaper in New York. It is now said that such a paper is to appear soon under the editorial supervision of J. R. Spaulding, formerly of the *Courier and Enquirer*. Another report, however, says, that the *Churchman*, (a High Church Episcopalian) is to be converted into a daily, and that the funds are to be furnished by Mr. Hecker, proprietor of the flour mills in Cherry street. It is said also in our exchanges that *The Dial* is soon to appear in London to dispute the supremacy of the Press with the *Thunderer* himself. *The Dial* is to be a religious daily. The publisher, it is believed, is to be Mr. *John Tallis* of London, and its editor a Scotchman of great abilities, and though his name, as far as we have seen, has not yet been given authoritatively to the public, we believe that *Peter Bayne* is the man. He succeeded Hugh Miller as editor of the *Witness*, and is favorably known as the author of essays that have been republished in this country.

THE HEALING ART AND THE CHURCH.

Through the kindness of the author's brother, who is a worthy resident of our city, we have been favored with the reading of a volume entitled "The Healing Art, the right hand of the Church; or practical Medicine an essential element in the Christian system." This work is from the pen of a distinguished physician of Edinburgh. We are not prepared to adopt all its details, but it is an ably written and very interesting work. We know — we have it from his own lips — that the late Dr. Chalmers thought the Church in our day was not sufficiently alive to the temporal well-being of mankind. It may be a low view of Christianity, but it is nevertheless true, that the soup bowl and the Bible-reader have prospered well together in Ireland. It may be there are times when hungry soldiers will fight

well; but we had rather preach to a congregation whose inner man was comfortably full of healthy food. Our Lord did not refuse to feed the hungry, nor to heal the sick, and though, we have not the gift of miracles, yet we see not why the mind and the heart are not the better prepared to receive the Gospel through an amelioration of the condition of the body. While then we are not prepared to say that all ministers of the Gospel must be also medical men, and healers of diseases of the body, as well as of the mind, still we are perfectly sure that the Church ought always to take care of its own poor, and minister to its own sick; and that more efficiency in its economy of things temporal, would greatly extend its power for good to the souls of men. Multitudes followed our Lord for the loaves and fishes, yet among them He found subjects for His healing art and saving grace. It has been our conviction for many years, especially since we have been trying to study some of our social problems in the light derived from personal observation abroad, that *Pauperism* will soon become a more troublesome question with the people of the United States than they are now prepared to expect. We are not sure but this, and not "the peculiar institution," is to be the vexing question of American statesmen and philanthropists. If it be true, as some of our public journals say, that already there are more paupers and most of them natives, in New York than in England or Ireland, it is time we were giving our serious attention to this subject. How to treat, to help or to provide for the poor is every where a most important and an exceedingly difficult subject; but we think there are reasons why Americans have more at stake upon this question than any other people. At present we are not prepared to say more than merely to call attention to the subject.

The author of the volume we have referred to, is unquestionably an able, intelligent, pious, earnest, sincere man. His pages are replete with curious and valuable information. We wish his book an extensive circulation, and commend it to the enlightened consideration of all pious and benevolent persons who are desirous of knowing how they may do good to their fellow men.

MONEY WANTED.

We are somewhat surprised to learn from the reports and circulars of the *American Home Missionary and American Education Society*, and *American Board of Foreign Missions*, that their treasuries are all empty and worse than empty. Now has not the spirit of benevolence been advanced by these societies? Have there not been great revivals during the last two years? Has not our country greatly increased in wealth, learning, enterprise and population? Why then are these treasuries — the treasuries of our oldest and most honored societies empty? We see some reasons for it. 1st. Other societies have grown up which have tapped them. 2d. Many of their beneficiaries and agents and some of their measures have been generally regarded as sectional, ismatic, partisan or political. 3d. Though claiming to be *American* societies by name, they are no longer, if they ever were, truly American, but are mere local or sectional things. They are sectional in their men, measures, resources and fields of labor. They, as a general rule, have altogether ignored the Southern and Middle States. 4th. They are mere voluntary societies — irresponsible to any church or ecclesiastical body for their faith or their

measures; nor is there any surety as to what they may yet turn out to be. The Methodists, Episcopalians, Catholics and Old School Presbyterians, and we believe the Baptists and Dutch Reformed, besides the several smaller branches of the Presbyterian family have nothing to do with them. It is then improper on every account for them to continue the assumption that they are *American Societies*. They are in fact voluntary, irresponsible bodies in the employ of the Congregational and New School Presbyterian Churches. This is all they are in fact, or have any right to call themselves. May not these things have something to do with their exhausted treasuries?

INFIDELITY IN CALIFORNIA.

THE following letter explains itself. The writer is a plain, common sense, working man from the interior of the State. He has said in regard to Infidelity something like what we have had in our mind for years, and with God's blessing, we shall give his suggestions a serious consideration. It is lamentably true that there is a vast amount of Deism, Skepticism, and even of avowed Atheism among the people of this coast. It is our belief that there are more Infidel tracts and books in circulation in the mines than can be found in all our Middle and Southern States. We have seen in a single mining camp or village in the mountains more copies of Paine's Age of Reason than we ever saw before in our whole life. A knowledge of these facts should arouse Christians to greater zeal in supporting the religious press, and in aiding the colporteur and Tract Society. An improvement is already manifest. Our friend's letter is as follows:

SAN FRANCISCO, March 16th, 1860.

REV. DR. SCOTT — *Respected Sir.* Although personally a stranger to you, yet I take the liberty of addressing you. It may be impudent for me to send a writing of this character to you; but what I have to state, so concerns the welfare of my fellow man, that it emboldens me to do so. You are sir, doubtless, aware of the great extent of Atheism in this State. I know from observation that it is on the increase, and I daily behold its destructive tendencies. I therefore, in the name of humanity, now appeal to you that you will (if it be in consonance with your inclination), write a work on Infidelity, and thereby employ your able pen for the deliverance of the ungodly. I am conscious sir, that good books on this theme are numerous, but still, a volume relating to Infidelity emanating from California, exposing the Infidel as he is — *wrong* to himself, *wrong* to his God, and *wrong* to his fellow man — such a work, especially emanating from your hands, would receive many readers and accomplish much good. Permit me sir, to indite a few thoughts in regard to the traducers of God and religion in this State. They are impeding the progress of good and virtuous society, and also setting an example to the youth of the land which tends to diffuse amongst them blasphemy, dissipation and crime. The Infidel extends his hands to the young to lead them *from* God, which is simply conducting them to the road of vice, and to eternal *misery;* whereas, the Christian extends his hands to the young to lead them *to* God, and thereby to virtue, and to eternal *happiness*. Most of the denouncers of religion appear so self-confident that they are right, that they lead the young astray by their boldness. They assert that their reason will not permit them to

regard the Bible as true; they therefore denounce it as a humbug. Thus do men speak when they separate reason from their hearts. Amongst those who strike at religion, are some who arrive at their conclusions that religion is all wrong, because there are so many different churches, and because a church member occasionally falls in the mire of infamy, and at which these revilers of the Bible generally exult. A good number of those who deny God are becoming *spiritualists;* after death they expect their wicked souls to be elevated somewhere above the earth. They exultingly boast that when they die, they will be as well off as those who follow and believe in the Word of God. And again, there is a large class of men in this State who go regularly to church, and who profess not to be wicked, when in fact they are just as wicked as Infidels; ask them if they believe in God and the Bible, and they will tell you with all their hearts, yet in every hour in the day they *blaspheme* the name of God. O, if men would act and speak as if they had but one hour more to live in this world, then there would be but few who would strike at religion, which so elevates the hearts and happiness of men.

Perhaps sir, your arduous duties may so engross your time that it will not permit you to pay any attention to what I have written. Your exertions to save the souls of men I know are great, but the harvest is great also. I do not often come to this city, but when here, I always avail myself to hear your *plain* preaching. This approaching Sabbath I shall proceed to the gallery of your church, and perhaps for the last time, to hear you *expound* the Word of God; but let me hope that I shall ever read your works, if I do not hear them. Sir, I am not a member of any church, still from my heart, I deplore the great extent of sin in this State. Once more, sir, I implore your pardon for daring to address you, and perhaps in a manner at variance with propriety; but depend upon it sir, that I express the sentiments of my heart. And I beg you will attend to my request. Hoping, respected sir, that Heaven may long spare you to minister unto the souls of men, I am, with great esteem and regard, yours through life.

* * *

Your well-wisher.

A WORKING PREACHER.

Paul helped to support himself by working at his trade, and we have at least one regular successor of this apostle in the mountains of California — if ministering to his necessities by the toil of his own hands constitutes an apostolic succession. In writing to us, he says: "I am keeping bachelor's hall this week. Wife and children are doing up some quasi-pastoral visiting in one of the towns that I supply. And besides, a man came to work in the garden after my wife went away, so that I have to cook for him as well as for myself. Thus I work, study at my sermons awhile, then go the kitchen and cook awhile, burn my fingers and scorch my face, &c. And on next Sabbath I have to preach at P. in the morning, then ride ten miles to J. and preach at night. How much grace I need to do all this right!"

THE PETALUMA PUBLIC SCHOOL.

We learn from the *Sonoma Journal* that the commodious and elegant public school house of Petaluma was dedicated a few days since with appropriate exercises. There were prayers and music and poetry and speeches on the occasion. Young

ladies, esquires, farmers, doctors, lawyers and merchants and traders and Reverends mingled in the performances. Addresses were made by Rev. Messrs. Dryden, Smeathman and Brodt, and by Mr. Bradley, the principal of the School. The building is an honor to our State — it would be so considered in any other State. It is constructed on the most approved plans, and will accommodate about three hundred and sixty pupils. Mr. Bradley came to us recommended by friends in the East as a gentleman and a scholar, and such we have always found him to be. We congratulate ourselves on having such public spirited towns in this State, and the good people of Petaluma in particular on having such a public school in their midst. If our pages were not already so pressed, we should be glad to publish Mr. Bradley's remarks on Common Schools.

Howard Street Presbyterian Church is to be enlarged and repaired. Rev. Mr. Willey is, we believe, the only minister that has been ten years a settled pastor in this city. We rejoice in the prosperity of his congregation. They have a fine field and a good location, and they are a worthy and working people.

First Presbyterian Church.—We are happy to learn from the annual report of this congregation to the Assembly, that during the year, 21 have been added on profession; 16 on letters; 8 adults and 36 infants baptized. The total number of communicants 264. The total amount of money raised $14,300. The pastor, Rev. Dr. Anderson, has great reason to be encouraged.

LITERARY RECORD.

Octorara, a Poem and occasional Pieces. By Rev. George Burrowes, D.D., author of a Commentary on the Song of Solomon. For sale at the book stores of San Francisco.

This volume is neatly printed by the Messrs. Martien of Philadelphia. It is a unique, chaste, pleasing volume. It owes its existence to the retirement and Christian hospitality of Mrs. S. D. Conner, wife of Commodore Conner, to whom it is gracefully dedicated. The principal poem is descriptive of *Octorara*, the home of Mrs. Conner, with pious meditations upon the works of God as seen in nature. The occasional pieces are Retirement with Jesus; the Name of Jesus; Longing for Jesus; The Morning Star; Lines written in a new Home; Aspirations; Where I abide; Jesus' rest; A loved one in Heaven; The New Year. Dr. Burrowes, in his poems, reminds us some times of the sublime musings of Young in the "Night Thoughts," and some times of Cowper, when they are piously discoursing to us of Nature and of their communings with the Blessed Creator through His works. We have marked extracts for our future numbers.

Life in Spain. By Thornbury. This is a reprint of an English book. It is a kind of *olla podrida* or *Salmagundi*, both as to subjects and style. It is past and present and to come. The author, if we mistake not, is a frequent contributor to English periodicals. It is a chit-chat agreeable volume. The publishers are the Harpers of New York, and for sale here by Bancroft & Co.

An Appeal to the people in behalf of their rights as authorized interpreters of the Bible. By Catharine E. Beecher. New York. Harper & Brothers: and for sale by Bancroft & Co.

We have recently read a book by Darwin, on the "Origin of Species," that has greatly assisted us in accounting for the rise and nature of the Beechers. But according to Darwin's theory, we do not believe the species will perpetuate itself. They are so self-opinionated that Darwin's doctrine of the means of "natural selection for the preservation of favored races in the struggle for life," is not likely to be followed. We speak, of course, in regard to their mental and religious status — the preservation of the faith of their eloquent and venerable father. The only book that Catharine E. Beecher has written that we have much confidence in, is her "Domestic Receipt Book."

The great aim of the "Appeal to the people" seems to be to condemn the Augustine dogma of a depraved nature as "the foundation of all the large sectarian organizations in the country and of the contentions, evil passions and wastes of property resulting from the divisions among Christians." The whole affair is after the manner of the *younger* Beechers. The position is repeatedly taken in this volume that the pastors, theologians, professors and conductors of religious papers of the country are dumb dogs — silent on all the great questions of the day — even when their consciences are enlightened and their convictions are right, for fear of losing their position and place and salary, if they should honestly speak out what they really believe. Has she so learned from her father, brothers and brothers-in-law? We should strongly object to the very title of the volume, as well as to a great deal within it. It is a clap-trap concern.

Self Help, with illustrations of character and conduct. By Samuel Smiles. New York: Harper & Brothers. San Francisco: Bancroft & Co.

We believe this is a reprint of an English author, who has been before the great public on previous occasions. We cannot pronounce a judgment upon the book, as it has been utterly out of our power to get time to read it.

Dr. Burrowes' Commentary. — In our last we informed our readers that this able and pious work of Rev. Dr. Burrowes was for sale at the book-stores of Messrs. *Gilchrist, Bancroft & Co.* and *Allen & Spier*, in this city. We gave also the testimony of Rev. Dr. James Hamilton of London to its value. We now add similar testimonials from others:—

"The Commentary of Professor Burrowes on the Song of Solomon is a gift to the Christian community of eminent value, and contains the rich results of a long continued investigation of this remarkable portion of the Scriptures. Without encumbering the work with a parade of learning, he has, nevertheless, succeeded in presenting all the valuable points of ripe scholarship as well as of a devout study of the Word of God. The purity of taste and varied learning of the eminent author are conspicuous alike in the body of the work and in the admirable selection of matter presented in the notes. The reader, guided by such an expounder of the Scriptures, will continually find new beauties in the Song, and will, above all, be greatly edified, and taught to value the privileges of the true believer, by the practical observations found on every page. This mode of explaining and

applying the various portions of the Song, really shows it to be what he terms it in the Introduction, 'the Manual of the advanced Christian.' The work is worthy of the highest commendation."—*Rev. C. F. Schaeffer, D. D., Professor of German in the Lutheran College, Pittsburg, Pennsylvania.*

"I am delighted with your Commentary on several accounts. It nourishes both the intellect and the heart. When I wish to get very near to my Saviour, and have my love to him kindled afresh or fanned into a flame, I can get on my knees in private with your precious volume before me, and feel greatly aided in effecting this end. You must yourself have derived great spiritual benefit in writing this work, obliged as you were to think and speak so much of the 'Beloved.'"—*Rev. I. M. Olmstead, Author of Noah and his Times.*

"You have executed a very difficult and delicate task with skill and judgment. I think the book will serve to bring that portion of the Word of God more into the course of practical reading of pious people, and enable them to enter into its spirit. There is doubtless a great falling off in the devotional exercises of Christians of our day, as compared with those of some other periods of the Church. We have so many societies and so much outdoor life, that the work of the closet, and communion with God, and devout pondering on His Word, are often sadly neglected. Your work is adapted to counteract this evil; and I hope you will have the satisfaction of finding that it has ministered to the greater spirituality of the Church."—*Rev. Charles Hodge, D. D., Professor, Theological Seminary, Princeton, New Jersey.*

Esther, the Hebrew Persian Queen. By Rev. W. A. Scott, D. D. pp. 353. San Francisco: H. H. Bancroft & Co.

"Dr. Scott is well known not only as an eloquent and able preacher, and an indefatigable pastor, but also as a fervid and instructive writer. While in New Orleans, he published a series of lectures on 'Daniel: A Model for Young Men,' and since his removal to California, he has given the church and the world 'The Wedge of Gold,' 'Trade and Letters,' and 'The Giant Judge;' all of which have acquired a wide reputation. And now he comes before us with a new volume on the Hebrew Persian Queen, originally delivered as lectures. The great idea seized upon in this, and his other publications, seems to be that the whole of sacred Scripture is intended for the instruction of mankind and the edification of the church, and that to confine ourselves to particular parts or isolated passages, is to deprive ourselves of much of the benefit intended for us, and also to do violence to the Word of God. He would have all the books of Scripture read and studied by the people, and discussed from the pulpit, so that their history, beauties, and truths, might be made to appear, and that the Bible might be brought to occupy its proper place in the intellect, in the heart, in our worship, and in the daily concerns of life. One reason of the selection of subjects he has made, is to be found in the fact that they occupy portions of the holy writings that are generally overlooked. With this idea in view, Dr. Scott has taken up the Book of Esther, from which he has deduced the present volume, abounding in historical, geographical, and biograpical disquisitions, in overwhelming refutations of errorists of various classes, and in earnest presentations, by forcible arguments and vivid illustrations,

of the most important social, political, and religious truths. In all his researches and dissertations, the great aim of Dr. Scott, of whatever he treats, is to make the Messiah appear as the Redeemer of the world."—*Presbyterian Banner and Advocate.*

"Dr. Scott honors the press; and in two ways. He not only considers the press an instrumentality of serving God and advancing his kingdom, but he really contributes admirable works for the press to disseminate. The 'Giant Judge' of last year is followed by 'Queen Esther' this year; and we trust that the active Doctor will at least send out one volume per annum. Dr. Scott throws his mind thoroughly into his subject, identifies himself with Esther's times, and with all the manners and customs of the day, and he seems even to have caught a sight of the lovely Queen and her good uncle Mordecai, and of the great Artaxerxes Longimanus, and Haman hanging upon the gallows. It is a great thing, in these days of stereoscopic views, to find a writer who reaches back into history, *camera obscura* in hand, and who knows how to paint his views with the most natural and exquisite colors. This is one of Dr. Scott's great charms as an historical writer. Besides, his 'Hebrew Persian Queen' contains a multitude of discussions, which add greatly to the interest of the simple narrative. If at first sight the volume may seem a little too much expanded, no reader will wish that its materials had been reduced or its illustrations contracted. Throughout this eminently practical book of Esther, Dr. Scott enforces its true lessons. He never loses sight of the great practical ends of the sacred narrative, but prssses them with pastoral effectiveness upon the reader. There are twenty-one chapters in the volume; and nothing is omitted, either of research, of exegesis, of illustration, or of practical comment, that can properly exalt this precious portion of the Word of God."—*Rev. Dr. Van Rensselaer, in the Presbyterian Magazine.*

Peter the Great. By Jacob Abbott. New York: Harper & Brothers. Bancroft & Co. have all this series, and it is a deservedly popular one among our young people. The same publishers and booksellers have also—

Harry's Summer in Ashcroft. New York: Harper & Brothers, and for sale by Bancroft & Co. 151 Montgomery street.

This is a beautiful book for youth. It has several illustrations.

Stories of Rainbow and Lucky, by the same author, and in similar style. There are several good illustrations in each of these volumes.

The Dutch Republic. Mr. Motley's great work, "The Rise of the Dutch Republic," has been published in Paris, translated by the family of M. Guizot. The great ex-statesman himself superintended the translation, and has added a preface to the work, in which he expresses great admiration for it. It is said a Review of the work is to appear in the *Revue des Mondes* by M. Guizot, and one in the *Correspondent*, by M. Villemain. The work is greatly admired in Europe.

The Macs.—The *North Carolina Presbyterian* says there are more than eight hundred *Macs* on its subscription list within that State, and that they have to use fonts of capital M's, primer and brevier, to print their names. We should be pleased ourselves to find favor with this ancient Scotch family. We are of kindred blood. Will they remember that?

New Books. — Our friends who desire to purchase standard works on history and poetry, and school books of every description would do well to call upon *J. G. Gilchrist*, 127 and *H. H. Bancroft & Co.* 151 *Montgomery street.*

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J. G. Gilchrist, bookseller, Montgomery street, has laid on our table the following new books, from Messrs. D. Appleton & Co. of New York: —

The Origin of Species by Darwin. This is an exceedingly interesting volume on the means of creating new species by means of Natural Selection, or the Preservation of favored races in the Struggle of Life. It is no objection to this book to say that the theory and facts of its author are opposed by the prevailing theory and alleged facts of eminent, perhaps of the leading living naturalists and geologists. Our author presents many curious facts in natural history, and ingenious speculations, and comes to the conclusion, or rather we make the conclusion from his facts, that all organic beings have descended from some one primordial form, or original first pair.

Morphy's Games. By Lowenthal. New York: Appleton and Company. Gilchrist, 127 Montgomery street.

A very neat volume of 473 pages, containing a selection of the best games played by Morphy with distinguished champions in Europe and America. This is an attractive work to all lovers of the noble game of chess.

Lord Macauley's Essays, Critical and Miscellaneous. This is a new edition in one volume of 744 double columns of the essays of Lord Macauley, collected from the *Edinburgh Review*. It contains also the Lays of Ancient Rome and some pieces written when he was at college. For sale by Gilchrist.

Humanics. By T. Wharton Collins. The author of this volume is Professor of Political Philosophy in the University of Louisiana, and ex-presiding Judge of the City Court of New Orleans. It is a work of much thought and ambition. It is beautifully printed and evidently prepared with great care. Its style is perspicuous and its *theories* are boldly put forth, but some of its enunciations will have to be studied anew, and some things we cannot adopt at all. We strongly object to the way Judge Collins uses the sacred name of the founder of our holy religion. And there are some parts moreover of this book that we confess we are not able to comprehend, or to reconcile with other parts. We are altogether ignorant of the Judge's religious antecedents, or church attachments. For sale by Gilchrist, 127 Montgomery street.

Eighteen Christian Centuries. By Rev. James White. This is a judicious compend of the history of the world from the birth of Christ to the rise of Napoleon to be First Consul — which closes the last century. History is reviewed by Mr. White from a Christian stand-point. This volume is a reprint from the second Edinburgh edition. It were a great gain to the true enlightenment and intellectual strength of our young people, if they would study History instead of novels. "Truth is stranger than fiction," and much safer for the heart and morals.

CHAMBERS' ENCYCLOPÆDIA. The tenth number of this great work has been laid on our table by Gilchrist, 127 Montgomery street. It is published by Appleton and Company, New York.

"PRELACY UNSCRIPTURAL," is the title of a very neat and able pamphlet by Rev. Dr. Macdonald, "minister of the First Presbyterian Church, Princeton, New Jersey." We think this discourse well timed, and most happily conceived and ably executed. We are pleased, decidedly pleased that Dr. Macdonald has dedicated this discourse "to the young people of his charge." This proves his affectionate care over them, and that he is also persuaded of their interest in a subject which though it pertains to the order of God's house, is generally considered unfit for youthful minds. This we think is a mistake. Our children should be taught *how* to worship God as well as what to believe concerning Him. And we are persuaded there would be fewer departures from the pure polity of our fathers if our youth were more thoroughly instructed as to the fallacy of prelatical claims. Dr. Macdonald's discourse is clear and satisfactory. We could wish it extensively circulated in all our parochial and Sabbath-schools. He deserves the gratitude of the Church for preparing ard publishing such a discourse.

"THE FIRST DANGER."—This is the title of one of the neatest and most elegant pamphlets we have met with for many a day. It contains the discourse of Rev. Dr. HENRY STEELE CLARKE of the Central Presbyterian Church, Philadelphia, preached before the last General Assembly, and published by order of the Assembly and by the Board of Domestic Missions. It is a luxury to read a discourse so eloquent and able and so elegantly published. Dr. Clarke's sermon is the fruit of high culture, matured thought, fine taste and scholarship. It is moreover eminently adapted to the times, and will do good wherever it is read. Our great danger, he says, is ignorance of the Gospel, and of course the remedy is an evangelical Church and a learned and godly ministry.

RELIGIOUS INSTRUCTION OF OUR COLORED POPULATION is the title of a pastoral letter from the Presbytery of Tombeckbee to the churches and people under its care. This pastoral letter is from the elegant pen of the Rev. Dr. E. T. Baird. It is exceedingly well prepared, and must do great good among the churches. We rejoice that it has had a wide circulation. God has given us as a Church, the happy position of being able to preach the Gospel alike to both master and servant. We find an open door everywhere, North and South, at home and abroad. There is great unanimity among us on this subject.

THE PRESBYTERIAN EXPOSITOR.—This monthly has been turned into a weekly religious paper, bearing the same name, and edited by the same gentleman, Rev. Dr. Rice. The proprietor is Mr. C. H. McCormick. It is an ably conducted paper, and will no doubt meet with success in the churches. We wish our brethren prosperity in their great field in the "mighty West." We hope they will not forget to help and pray for us still farther away towards the going down of the sun.

The Pacific Medical and Surgical Journal for February was received in its season. The salutatory address of Dr. McCormick is high toned, classic and appropriate. The *Journal* is well filled with articles pertaining to surgery and the healing art. It is published monthly at five dollars per annum, or three dollars for six months, in advance. This notice was intended for our last number, but was crowded out. The March number was received just after our last number had gone to press, It contains brief editorials, book notices and articles original and selected. The articles by Drs. Trask and Toland, and that of Trousseau, translated by Dr. McCormick, have particularly interested us.

The San Francisco Medical Press, edited by Dr. Cooper, Pacific Clinical Infirmary, San Francisco. The second number of this work was received after our last number had gone to press. It is chiefly filled with articles prepared by medical men on this coast. It contains also the Proceedings of the State Medical Society, and a few notices of medical works. We concur in the views of the *Press* about a new Medical Institution, and we hope there will be such a one soon established, and that the only rivalry among our medical men will be the noble one of advancing their great art and of promoting high conservative principles.

California Titles. — Our thanks are due to the author, Wm. J. Shaw, Esq. for a copy of his argument in the Supreme Court of the State of California in the case of Hart *vs.* Burnett et als. This pamphlet contains 167 closely printed pages, covering facts, proofs and history of land titles in the old towns of the State, and in San Francisco. It treats especially of the validity of Peter Smith Titles, and of titles in the old missions and villages. We are not competent to express an opinion on the law or legal questions considered in this argument; but we should think it a valuable publication for its learning and authorities as well as argument.

TITLES TO LAND, OR THE WAY TO KEEP YOUNG.

We are under many obligations to the author, *Edmund Randolph, Esq.* for a copy of his argument on "Titles to land in San Francisco, before the Supreme Court of California." The physical prosperity and the morals and religion of a country are greatly affected by the security of property and the safety guaranteed to life and character by the laws. The well-being of California is essentially bound up in quieting its land titles. It might have been a blessing morally as well as in economies, if the Government had bought up every claim at the time of making the Treaty with Mexico, and then sold to its own citizens giving them perfect titles.

We do not assume to be either a physician or a lawyer, but we always read as far as we have time and strength whatever comes in our way that seems worth attention from these learned professions. We do this sometimes from one motive and sometimes from another. But there is always one reason present in our mind, namely: that we have an abiding conviction that some degree of versatility of mind is necessary to health. We affect no logical arrangement or argument here in what we are saying, but a few facts tumble in before us, which favor our views, such as the following — Charles the *fifth*, who was second to no other sovereign of his age, and to but few of any age, was in the habit of saying, that every new language a man acquired made him a new man. And the late Prof. *Stuart* who is justly to be regarded as the father of Biblical literature in our country, said that

he kept himself young by noting the contents of every new book that appeared. And the late remarkable Sir Jonah Barrington kept himself a boy till he was more than three score and ten, by varying his studies and reading. His habit was to study with all his might whatever arrested his attention at the time — war, medicine, geometry, law or theology. He says also that he kept his eye sight good by frequently changing his position in reading, that different shades of the room might surround his page, or different degrees of light be reflected from it. It is very injurious to the eyes to keep them fixed long on the page without relief or change. Then we remember also to have seen it stated somewhere in the medical books as a reason why so many of the chaplains of St. Luke's Hospital in Great Britain had become insane, was that they were compelled to endure a monotony, — by performing exactly the same funeral service over and over again. And lastly, the men whom we have most admired are Dr. Chalmers, Lord Brougham and Dr. J. A. Alexander. These were giants, clear, comprehensive, exhaustive, and yet almost universal in their attainments — perfect living steam engines, going right at and through whatever they undertook. We may be corrected for saying Lord Brougham *was*, for he still *is;* but we speak of him as we have heard him thundering at the bench of Bishops in the House of Lords. Take him all in all, he is a nonpareil. May it be late before he "abiit ad plures" — *passes over to the majority.*

The Advocate of Peace is the title of a neat monthly Magazine published by the American Peace Society, at Boston. We do not belong to this Society and cannot endorse all its principles, but we find many interesting items in the Magazine, and commend its spirit and manner.

Jones' Circular is published by Wm. Carey Jones, a gentleman in every way eminently fitted to conduct such a work. It will be especially valuable for the law reports and land title cases which it will present.

Have we a religious Cheap John among us? — We beg leave to refer those interested in this investigation to a flaunting advertisement that appears in one of our cotemporaries, offering a number of valuable books for nothing! The advertisement begins in the manner following: —

"A CHANCE
FOR ALL WHO WANT
GOOD BOOKS,
TO GET A
SPLENDID LIBRARY
WITHOUT PAYING
A CENT!" &c. &c. &c.

The Fireside Monthly, and *Hall's Journal of Health*, edited by Dr. W. W. Hall, 42 Irving Place, New York, came in their season, and after their kind.

Bancroft's Lawyer is recommended to all who desire legal forms.

Our thanks are acknowledged to the *Medical and Surgical Journal*, *Herald*, *Telegram*, *Times*, *California Home Journal*, *Hydraulic Press*, *Columbia Times*, *Napa Reporter*, *Los Angeles Star* and *Jacksonville Sentinel*, for their kind notices of the Expositor.